Genesis

A Translation and Commentary

Based on the Leningrad Codex

with a cosmological interpretive lens

Authored by Truth. Received in Fire

Introductions

Ancient Hebrew is a compact language with a vocabulary of only about 8,000 words. Because of this, every word carries a broad semantic range, often encompassing meanings that, in modern languages, would require many separate terms. Meaning is traced through root structures, and words derived from the same root share meaning and resonance.

This makes Hebrew fundamentally different from modern languages, which tend toward precision and narrow definitions. Hebrew words are not confined to a single concept—they are alive with multiple possibilities that branch from their roots.

Moreover, Ancient Hebrew is not an abstract language. It is literal, concrete, and action-driven. Words describe movement, change, and physicality. Hebrew expresses abstract concepts through concrete and relational imagery. To read Genesis faithfully, one must keep all these layers in view at once: the literal, the symbolic, the abstract, and the implicative.

For this reason, there is no such thing as a 1:1 translation from Hebrew into any modern language. It is not 1:1 mapping it is closer to 1:10, where each Hebrew term span into a spectrum of meaning.

Finally, Scripture itself is living and layered. The Word of God is not flat; it speaks differently depending on the alignment and the questions brought to it. Genesis 1 is not only history or poetry — it is the foundation of our world, rich with cosmological, spiritual, and existential depth.

The interpretive translations in this work follow **a cosmological line of inquiry**. They are **not presented as the only valid lens**. Rather, this one of many ways of interpreting God's Word. This interpretation is approached through the questions of origin, matter, and creation.

The explicative translations — which hold multiple possible meanings open — are more useful for more general or other line of inquiry and interpretation.

About brackets

This translation uses three types of brackets to preserve both accuracy and transparency when conveying meanings embedded in the original Greek that do not have direct equivalents in English.

(Round brackets) — Interpretive
Round brackets are used to insert brief interpretive clarifications. The words within them do not appear in the Hebrew text, but are spiritually obvious or contextually unavoidable. Use them for interpretive guidance only.

[Square Brackets] — Grammatical and Structural Clarifications
Square brackets supply content that is grammatically or structurally in Hebrew, but not directly expressed. These additions are primarily to fill in linguistic gaps to make the sentence readable.

{Wavy Brackets} — Semantic Range Expansion
Wavy brackets enclose single Hebrew word that carry a broad semantic field — related ideas that span multiple English words. These are not multiple words, but rather one term rendered with layered meaning. They should be read as a unified expression, holding the tension of all implied senses rather than collapsing into a single gloss. The line of question will determine which meaning is more appropriate rendering.

Overview from a cosmological line of inquiry

1. Genesis 1:1-2 is before time.
2. Genesis 1:3-5 marks the introduction of energy and matter.
3. Genesis 1:6-8 describes the fundamental fields that shape our cosmos: gravitational field and quantum fields.
4. Genesis 1:9-13 describes the structuring of the cosmos, from gas clouds to galaxy formation to the cosmic dawn.
5. Genesis 1:14-18 describes the first luminous astronomical objects to the formation of mature stellar system, in particular the Solar System.

All Hebrew verses are sourced from the Leningrad Codex via Sefaria.org and include traditional cantillation marks. However, the present translation and commentary do not depend on cantillation structure but follow is based on lexicon and spirit-led interpretation.

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

Transliteration

bəʾērēšît bārā ʾĕlōhîm ʾēt haššāmayim wəʾēt hāʾāreṣ

Literal Translation

In beginning (construct form) | He Created | God | (object marker) | “the heavens” | and, (2nd object marker) | “the earth (not Planet Earth)”

Explicative Translation

In (the timeless) beginning of God Creating (divine creation) the {interstellar space, heaven, spiritual domain} and the {earth / soil, ground, land, territory, planet earth, human domain, material domain},

Interpretive Translation

In (the timeless) beginning of God Creating (divine creation) the spiritual domain and the physical domain,

Modern Commentary:

1. The opening word bəʾērēšît can mean either “In the beginning” (absolute form) or “In the beginning of God’s creating” (construct form), the subsequent clause strongly favors the construct reding, as many modern scholars observe.

2. Spiritual domain and physical domain – the heavens and the earth now has a very narrow meaning, which doesn’t represent the broad semantic range of Hebrew.
3. This can only be known by revelation from God, as it is before the Big Bang, and thus not visible.

Translation Footnotes:

1. בְּרֵאשִׁית (bəʾērēšît) – Original Hebrew deliberately omitted the definite article [the], implies a beginning before a beginning existed.
2. בָּרָא (bārā) – A kind of divine creation ex nihilo, specific to God only. Capitalized to emphasize this.
3. הַשָּׁמַיִם (haššāmayim) – refers to “the heavens”, in a broad sense – sky, space, or cosmic expanse. In Hebrew cosmology, this is not the highest realm, but rather the visible or created heavens. It serves as a substrate for light, angelic movement, and spiritual forces, but is below šmê haššāmayim (“Heaven of Heavens,” where God is

enthroned). Metaphysically, haššāmayim can imply the orderly realm of logic, cycles, laws of nature, and celestial influence — gravity, time, motion, and divine pattern.

4. הָאָרֶץ (hāʾāreṣ) – “the earth” but not the same as Planet Earth. This is indicating something below, land, physical world related to mankind.

Genesis 1:2

וְהָיְתָ֣ה הָאָ֔רֶץ תֹּ֖הוּ וָבֹ֑הוּ
וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְה֑וֹם
וְר֣וּחַ אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃

Transliteration

wəhāʾāreṣ hāyətā ṯōhû wāḇōhû
wəḥōšeḵ ʿal-pənê təhôm
wərûaḥ ʾĕlōhîm məraḥēpeṯ ʿal-pənê hammāyim

Literal Translation

And was (feminine verb) | “the earth” | formless | emptiness
and darkness | over | surface of | deep, abyss
and spirit | God | hovering | over | surface of | “the waters” (not literal water, H_2O)

Explicative Translation

and the {earth / soil, ground, land, territory, planet earth, human domain, material domain} was {formless, chaos, [a] wasteland, desolation} and {void, empty, nothingness};
and darkness (lay) over the surface of the {deep, abyss};
and the {spirit, wind, breath} of God [was] hovering over surface of the {waters, chaotic substance, unformed substrate}

Interpretive Translation

and the physical domain was formless and empty;
and darkness (lay) over the surface of the deep abyss,
and [the] Spirit [of] God [was] hovering over the surface of unstructured substrate.

Modern Commentary:

1. There’s a hierarchy of emptiness being expressed. Deep abyss is the most empty, above that is voidness and lastly the unformed substrate is where the canvas of reality is at.

2. It is important to note that the unstructured field substrate (hammāyim), exists as the physical domain was Created in Genesis 1:1, but prior to energy existing. This will be important to keep in mind for Genesis 1:6-8.

Translation Footnotes:

5. הַמָּיִם (hammāyim) – "the waters" there is no water (H_2O) created yet. It refers to some kind of medium, fluid yet unstructured, not made of energy. Unstructured substrate represents this concept well. Later verses reveal this to be unstructured field substrate.
6. וְחֹשֶׁךְ (wəḥōšeḵ) – literally "the darkness". However, the repeated use of darkness gives no depth to the metaphysical reality being explained. Abyss, void and unstructured substrate, provides contrast to the different words. Also, this is before the introduction of photons or electromagnetic radiation. If in doubt, use the original Hebrew word untranslated.
7. וְרוּחַ (wərûaḥ) – literally "God's Spirit", this term also means breath, wind, essence. It ties back to the meaning in John 1:1.

Genesis 1:3

וַיֹּאמֶר אֱלֹהִים יְהִי אֹור וַיְהִי־אֹור׃

Transliteration

wayyōʾmer ʾĕlōhîm yəhî ʾôr wayəhî ʾôr

Literal Translation

And (He) Said | God | let there be | light | and it came to be | light

Explicative Translation

And God Said let there be {light, energy, goodness, truth / realness, life, presence of God} and it came to be {light, energy, goodness, truth / realness, life, presence of God}

Interpretive Translation

And God Said let there be light (primal energy), and light (primal energy) came to be.

Modern Commentary

1. This moment aligns with the Planck Epoch in modern cosmology.

2. Modern language now defines light narrowly — as photons or electromagnetic radiation. But in Hebrew, it carried a much broader meaning, light as it stands is the most noticeable form of energy. Therefore, primal energy is a legitimate interpretive choice.

Translation Footnotes:

1. וַיֹּאמֶר (wayyōʾmer) – literally “and He said”. When we speak, we move air. When He speaks, reality obeys. Capitalized “Said” here to mark the distinction between divine fiat and human noise — not poetic emphasis, but theological precision.
2. אֹור (ʾôr) – The Hebrew word ‘or’ traditionally means ‘light’, but long before photons or stars, we may understand this as the first creative force — primal energy, summoned not by natural law, but divine will.
3. וַיְהִי (wayəhî) – literally “and it came to be,” indicating a direct and immediate result of the divine command. The grammatical form (vav-consecutive imperfect, or wayyiqtol) is used in Biblical Hebrew to denote sequential actions in narrative and often marks completed events in time. This suggests a definitive, one-time act in the unfolding of creation.

Genesis 1:4

וַיַּ֣רְא אֱלֹהִ֔ים אֶת־הָאֹ֖ור כִּי־טֹ֑וב
וַיַּבְדֵּ֣ל אֱלֹהִ֔ים בֵּ֥ין הָאֹ֖ור וּבֵ֥ין הַחֹֽשֶׁךְ׃

Transliteration

wayyarʾ ʾĕlōhîm ʾet-hāʾôr kî-ṭôḇ
wayyaḇdēl ʾĕlōhîm bēn hāʾôr ûḇēn haḥōšeḵ

Literal Translation

And (He) Saw | God | the light | that | good |
and (He) Separated | God | between | the light | and between | the darkness

Explicative Translation

And God Saw that the light was good.
And God Separated between the {light, energy, goodness, truth / realness, life, presence of God} and between the darkness.

Interpretive Translation

And God Observed, that the light (primal energy) was good.
God Separated between the light (primal energy) and the darkness (voidness).

Modern Commentary

1. Stating that primal energy is good, indicates this step relates to energy and formation of matter. This moment aligns with the end of Grand Unification Epoch in modern cosmology.
2. The Separation of primal energy is the progressive separation of the primal energy from Inflationary Epoch to Recombination Epoch. Take note that good is not declared here. This is a significant omission, indicating that this stage is not directly related to energy and formation of matter.
3. The ancients understood a deep truth: whatever God wills, becomes. In modern humor, we find echoes of this – *"When Chuck Norris enters a dark room, the darkness turns itself off"*. Even through satire, we remember: power that bends reality belongs only to the Divine. The world may forget God, but it never forgets what God is like.

Translation Footnotes:

1. וַיַּ֣רְא (wayyarʾ) – God saw or observed, divine observation . When God Observes, it becomes what was intended. The same concept from Genesis 1:3 applies here. Capitalized for emphasis.
2. הָאֹור (hāʾôr) – this refers to "the light" in Genesis 1:3, an undivided form of primal energy.
3. טֹוב (ṭôḇ) – literally "good", but this means in alignment with God's Will, ready to serve its purpose, functionally complete – it means it works the way it should.
4. וַיַּבְדֵּ֖ל (wayyaḇdēl) – God separated or divided. The same concept applies here as Genesis 1:3, when God "separates or divides" reality follows the command. Capitalized for emphasis.
5. הַחֹֽשֶׁךְ (haḥōšeḵ) – This word has no analogue in English, literally, the darkness, absence of light, but used symbolically. Also, electromagnetic fields have not stabilized yet, so light (photon) isn't present yet. So "voidness" is chosen, to be consistent with Genesis 1:2.

Genesis 1:5

וַיִּקְרָ֨א אֱלֹהִ֤ים ׀ לָאוֹר֙ י֔וֹם
וְלַחֹ֖שֶׁךְ קָ֣רָא לָ֑יְלָה
וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר י֥וֹם אֶחָֽד׃

Transliteration

wayyiqrəʾ ʾĕlōhîm lāʾôr yôm
wəlaḥōšeḵ qārā lāylāh
wayəhî-ʿereḇ wayəhî-ḇōqer yôm ʾeḥāḏ

Literal Translation

And (He) Called | God | to the light | day |
and to the darkness | He called | night |
and it became | evening | and it became | morning | day | one (cardinal)

Explicative Translation

And God Called to the {light, energy, goodness, truth / realness, life, presence of God}, [the state of] day
And to the darkness, He Called [the state of] night;
And it became evening and it became morning, one [whole] day

Interpretive Translation

And God Called to the light (primal energy), [the state of] day
and to the darkness (voidness), He Called [the state of] night;
and it became evening and it became morning, one day (mark initialization complete).

Modern Commentary

4. This moment aligns with the Recombination Epoch in modern cosmology. It marks the initiation point of the observable universe, when the first release of visible light, the emergence of transparent space (the state of night) and the formation of the first neutral matter occurs.
5. The universe at this stage is still unstructured, in an even state of energy and matter. The structuring of the Cosmos is revealed in Genesis 1:6-13.
6. When God Called, the (primal) energy collapses into visible light (photons and electromagnetic waves).
7. In modern usage, “day” narrowly means a 24-hour solar cycle. But in the Hebrew, “day” refers to a state of light — brightness; while “night” referred to the absence of it — dimness. These are qualitative states, not fixed durations.
8. “and it became evening and it became morning”, this is probably how Hebrew conveys the passage of a long time.
9. One day here is significantly different from the subsequent verses. The Hebrew word here is cardinal (unified unit), not ordinal (sequential). Genesis 1:1-5 explains the introduction of energy and matter into the physical domain

(hāʾāreṣ), cardinal in nature. Genesis 1:6, shifts to the structuring of the Cosmos, ordinal in nature.

10. Note that “good” is also not declared here, indicating no direct structuring of matter or form.

Translation Footnotes:

6. וַיִּקְרָא֨ (wayyiqrəʾ) – God Called, divine naming. When God Calls, it becomes what is named. Same concept from Genesis 1:3-4, applies here. Capitalized for emphasis.
7. לָאֹור (lāʾôr) – this refers to “the light” in Genesis 1:4, the primal energy.
8. יֹום (yôm) – literally “day”, here it means the state of day, meaning bright, visible, filled with light.
9. וְלַחֹ֖שֶׁךְ (wəlaḥōšeḵ) – literally, “and to the darkness”. This is the same darkness (haḥōšeḵ) referred to in Genesis 1:4, thus the void.
10. לָ֣יְלָה (lāylāh) – literally “night”, here it means the state of night, meaning dim, dark, light absent and transparent.
11. וַיְהִי (wayəhî) – not “and there was” as in simple past tense. The grammatical form here means “and it came to be” or “and it became”.
12. יֹ֥ום אֶחָֽד (yôm ʾeḥāḏ) – “one day” (cardinal structure) in Hebrew. Not first day, not day one (ordinal structure), because that would be יֹום רִאשֹׁון (yom rišon). This means initiated, processed, finished, “initialization complete” in modern context, and in Hebrew, this is very deliberate, in the way it would stand out as being unique.

Genesis 1:6

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם
וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

Transliteration

wayyōʾmer ʾĕlōhîm yəhî rāqîaʿ bəṯōḵ hammāyim wîhî maḇdîl bēn mayim lāmāyim

Literal Translation

And (He) Said | God | let there be | expanse | within | the waters |
and let it be | one who separates | between | waters | to the waters

Explicative Translation

And God Said, let there be expanse within the {waters, chaotic substance, unformed substrate};
And let it be separating between {waters, chaotic substance, unformed substrate} and the {waters, chaotic substance, unformed substrate}.

Interpretive Translation

And God said, let there be expanse within the unstructured field substrate;
and let it be separating between unstructured field substrate and the field substrates.

Modern Commentary

1. hammāyim is last referred to in Genesis 1:2, this indicates we are coming back to this point. In Genesis 1:3-5, energy and matter was introduced; here the structuring is explained.
2. Dark energy is consistent with the momentum from this expansion.
3. Take note that the separation is between (without "the") unformed field substrate and "the" field substrates, soon to be divided.
4. The field substrate ("mayim") is not composed of (primal) energy. It precedes the introduction of energy (light) in Genesis 1:3. Since modern physics confirms that all matter is a form of energy ($E=mc^2$), "mayim" must refer to a substrate that is neither matter nor energy. It represents the foundation, medium or framework, for non-material fields – gravitational field and quantum fields.

Translation Footnotes:

1. וַיֹּאמֶר (wayyōʾmer) – literally “and He said”. When we speak, we move air. When He speaks, reality obeys. Capitalized “Said” here to mark the distinction between divine fiat and human noise — not poetic emphasis, but theological precision. Same as Genesis 1:3.
2. רָקִ֣יעַ (rāqîaʿ) – literally “expanse”, means a stretched out space.
3. הַמָּ֔יִם (hammāyim) – “the waters” there is no water (H_2O) created yet. It refers to unformed field substrate. Refers to the exact same thing in Genesis 1:2. These eventually become physical fields in Genesis 1:7.
4. מַ֖יִם (mayim) – without article, “the”. Refers generally to unformed field substrate.
5. לָמָּֽיִם (lāmāyim) – the field substrates soon to be divided.

Genesis 1:7

וַיַּעַשׂ אֱלֹהִים֙ אֶת־הָרָקִ֔יעַ
וַיַּבְדֵּ֗ל בֵּין֙ הַמַּ֔יִם אֲשֶׁ֖ר מִתַּ֣חַת לָרָקִ֑יעַ
וּבֵ֣ין הַמַּ֗יִם אֲשֶׁ֛ר מֵעַ֥ל לָרָקִ֖יעַ וַיְהִי־כֵֽן׃

Transliteration

wayyaʿaś ʾĕlōhîm ʾet-hārāqîaʿ
wayyaḇdēl bēn hammāyim ʾăšer mittaḥat lāraqîaʿ
ûḇēn hammāyim ʾăšer mēʿal lāraqîaʿ wayəhî-kēn

Literal Translation

And (He) Made | God | (object marker) | the expanse |
and (He) Separated | between | the waters | which | from beneath | the expanse |
and between | the waters | which | from above | the expanse | and it became | so

Explicative Translation

And God Made the expanse, and [He] Separated between the {waters, chaotic substance, unformed substrate} which [was] from beneath the expanse; and between the {waters, chaotic substance, unformed substrate} which [was] from beneath the expanse; and between the {waters, chaotic substance, unformed substrate} which [was] from above the expanse, and it became so.

Interpretive Translation

And God Made the expanse, and [He] Separated between the quantum field substrate which [was] from beneath the expanse; and between the gravitational field substrate which [was] from above the expanse, and it became so.

Modern Commentary

1. This moment aligns with the Grand Unification Epoch until the Electroweak Epoch in modern cosmology.
2. “The expanse” is now made. This is an expanse to accommodate for what comes in the next verse.
3. The Separation now structures the field substrates, into gravitational field (above) and quantum fields (below). Above is closer to divine source, is more embedded in the foundational architecture of the Cosmos It governs structure and curvature but does not directly interact with matter in the same way quantum fields do. Lower fields are further from divine source, are interactive, diverse, and serve as the operational basis for visible creation — the scaffolding of particles, forces, and eventually life.

4. The expanse is sandwiched between 2 layers of field substrate. Still non-functional until Genesis 1:8.

Translation Footnotes:

1. וַיַּעַשׂ (wayyaʿaś) – literally “and He made”.
2. הָרָקִיעַ (hārāqîaʿ) – literally “the expanse”, Hebrew refers to all that is above head as ha-raqiaʿ. Cosmos is the modern day equivalent.
3. וַיַּבְדֵּל (wayyaḇdēl) – literally “and He separated”. The act of divine Separation, gives structure to the field substrates.
4. הַמַּיִם (hammāyim) – “the waters” as referred to in Genesis 1:2 and 1:6. Unstructured field substrates, coming into structure as He Separated.
5. וַיְהִי־כֵן (wayəhî-kēn) – confirming the execution as commanded.

Genesis 1:8

וַיִּקְרָ֨א אֱלֹהִ֜ים לָרָקִ֣יעַ שָׁמָ֗יִם וַיְהִי־עֶ֙רֶב֙ וַיְהִי־בֹ֔קֶר יֹ֖ום שֵׁנִֽי׃

Transliteration

vayyiqrâ ʾĕlōhîm lôrâqîaʿ šâmayim wayhî-ʿereḇ wayhî-ḇōqer yôm šēnî

Literal Translation

And (He) Called | God | to the expanse | skies | and it became | evening | and it became | morning | day | second

Explicative Translation

And God Called to the expanse, {heights, skies, interstellar space}, and it became evening and it became morning, second day.

Interpretive Translation

And God Called to the expanse, the Cosmos, and it became evening and it became morning, second day (mark system ready, ordinal).

Modern Commentary

11. This moment aligns with the Quark Epoch to the Recombination Epoch in modern cosmology.
12. The expanse is sandwiched between gravitational field and quantum fields.
13. God Calling to the expanse, makes it operational, it is analogous to how calling functions makes it operational in computer programming.
14. “The Cosmos” is used because šâmayim is whatever ancient Hebrew saw above their heads, that is the Cosmos, in modern context.
15. No declaration of “good” is made in yôm šēnî (second day) —and rightly so. Nothing has been loaded into the world yet. The system is still in its boot phase: structuring, partitioning, and defining domains, but producing no outcomes. Just as no sane system architect would declare a machine “good” during initialization, God withholds judgment until actual processes are running. In Genesis, “good” is not a label of existence but a feedback of function. It is a declaration that something has been activated, stabilized, and aligned with its intended purpose. Until then, even perfect structure is not called good. Order is necessary—but only fruit justifies approval.

Translation Footnotes:

13. וַיִּקְרָ֣א (*vayyiqrâ*) – “and He Called”, divine Calling. This makes it operational.
14. לָרָקִ֔יעַ (*lôrâqîaʿ*) – the expanse made in Genesis 1:7.
15. שָׁמַ֑יִם (*šâmayim*) – "the skies" or "the visible heavens". Typically referring to what is above the head (the atmospheric or celestial domain visible to the naked eye). This is distinct from הַשָּׁמָ֑יִם (*haššāmayim*), which consistently refers to the higher heavens or the overarching cosmic realm beyond direct perception. In biblical usage, *šâmayim* denotes to what is above head, while *haššāmayim* refers to the greater heavenly order. The term *šâmayim* most closely matches the modern scientific sense of “the Cosmos”, and should not be confused with Greek term κόσμος (*kosmos*), which carries a philosophical and moral sense of ordered existence, rather than a strictly physical and cosmological one.
16. יֹ֖ום שֵׁנִֽי (yôm šēnî) – literally “second day”, this is ordinal, and significantly different from Genesis 1:5, which is “one day”, cardinal. First mention of an ordinal sequence.

וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

Transliteration

wayyóʾmer ʾĕlōhîm yiqqāwû hamMáyim mittáḥat haššāmayim ʾel-māqōm ʾeḥād wətērāʾeh hayyabbašāh wayəhî-kēn

Literal Translation

And (He) Said | God | Let be gathered | the waters | from under | “the heavens” | to one place | one | and let appear | the dry land | and it became | so

Explicative Translation

And God Said, let the {waters, chaotic substance, unformed substrate} from under {interstellar space, heaven, spiritual domain} be gathered, to one place and let the dry {ground, land} appear, and it became so.

Interpretive Translation

And God Said, let the gravitational field from under the spiritual domain be gathered, to a unified location and let dark matter halo appear, and it became so.

Modern Commentary

1. This period aligns to the beginning of the Dark Ages in modern cosmology.
2. This moment is permissive in nature “let…”.
3. Dark matter converged into centers via statistical perturbations in the early density field, these became dark matter halo. These are locations where matter in the universe can anchor to.
4. From Genesis 1:1-8, the structure is now:
    a. The Spiritual Domain (“the heavens”)
    b. The Physical Domain (“the earth”)
        i. Gravitational Field (“substrate above”)
        ii. The Cosmos (“the expanse”)
        iii. Quantum Fields (“substrate below”)

Translation Footnotes:

1. יִקָּווּ (yiqqāwû) – indicates not an active intervention, more of letting it happen as a matter of due course. Passive, permissive.
2. הַמַּיִם מִתַּחַת (hamMáyim mittáḥat) – The field substrate referred to here is the one under the Spiritual Domain (Genesis 1:1), thus the one above the Cosmos, refer to Genesis 1:7, thus the gravitational field.
3. אֶחָד (ʾeḥād) – cardinal one, meaning one whole unit, oneness by unity, the whole.

4. וְתֵרָאֶה (wətērāʾeh) – letting it appear. Again, passive, permissive.
5. הַיַּבָּשָׁה (hayyabbašāh) – literally “the dry land”, meaning dark matter halo. This is not a physical ground, but the foundational “ground” of the Cosmos. This is where matter consolidates and where cosmic web, galaxy cores and solar systems anchor to.

Genesis 1:10

וַיִּקְרָ֤א אֱלֹהִים֙ לַיַּבָּשָׁ֣ה אֶ֔רֶץ
וּלְמִקְוֵ֥ה הַמַּ֖יִם קָרָ֣א יַמִּ֑ים
וַיַּ֖רְא אֱלֹהִ֥ים כִּי־ טֽוֹב׃

Transliteration

wayyiqrāʾ ʾĕlōhîm layYabbašāh ʾéreṣ
ûlmiqwē hamMáyim qārāʾ yammîm
wayyarʾ ʾĕlōhîm kî ṭôv

Literal Translation

And (He) Called | God | to the dry land | earth |
and to the gathering | of the waters | He Called | seas |
and (He) saw | God | that | good

Explicative Translation

And God Called, to the dry {ground, land}, {earth, ordered territory, stability}
and to the gathering of the {waters, chaotic substance, unformed substrate}, He Called {seas, instability, chaotic power},
and God Saw that [was] good.

Interpretive Translation

And God Called, to the dark matter halo, gravitational focus;
and to the gathering of the gravitational field, He Called the gravitational potential well,
and God saw that [was] good.

Modern Commentary

1. By Calling into function the dark matter halo, gravitational anchoring becomes possible. drawing in baryonic matter toward the gravitational focus, leading to the emergence of defined mass and form.
2. Likewise, by Calling the gathering gravity field into function, gravitational potential well enables large-scale structure formation through spacetime curvature.
3. Affirmation of good in this step, indicating this is directly related to energy and matter formation.

Translation Footnotes:

1. לַיַּבָּשָׁה (layYabbašāh) – “to the dry land”, meaning dark matter halo. Refers to Genesis 1:9.
2. אֶרֶץ (ʾéreṣ) – earth, no article “the”. Not Planet Earth, not the earth as referred to in Genesis 1:1. The function of dark matter halo, thus matching gravitational focus.
3. וּלְמִקְוֵה הַמַּיִם (ûlmiqwē hamMáyim) – the focus here is “the gathering”, this refers to a continuous collective force, consistent with the gravitational field.
4. יַמִּים (yammîm) – literally “seas”, not water, not ocean. This refers to the function of the gravitational field, thus matching the gravitational potential well.

Genesis 1:11

וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה־פְרִי לְמִינֵהוּ
אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

Transliteration

wayyóʾmer ʾĕlōhîm tadšēʾ hāʾāreṣ déšeʾ ʿēśeb mazrîaʿ zéraʿ ʿēṣ pərî ʿōśeh-pərî ləmînēhû ʾăšer zarʿô-bô ʿal-hāʾāreṣ wayəhî-kēn

Literal Translation

And (He) Said | God | let (the earth) sprout | the earth | grass-plant |
sowing | seed-tree-fruit |
producing / making | fruit | according to its kind | which | its seed | in it |
upon the earth | and it was | so

Explicative Translation

And God Said, let the {earth, ordered territory, stability} sprout “grass-plant” sowing “seed-tree-fruit”, producing fruit according to its kind of seed which [is] in it, of the {earth, ordered territory, stability}, and it was so.

Interpretive Translation

And God Said, let the gravitational focus (the earth) emerge primordial gas clouds (grass-plant) seeding the cosmic web (seed-tree-fruit), producing galaxy (fruit) according to the kind of embedded perturbation profile (seed) of the gravitational focus, and it became so.

Modern Commentary

1. This describes the formation from proto-stars (Population III) to linear structures to cosmic web.
2. The use of singular nouns is deliberate, indicating, a singular cosmic web.

Translation Footnotes:

1. הָאָרֶץ (hāʾāreṣ) – “the dry land”, referred to in Genesis 1:9. The gravitational focus that matter forms around.
2. דֶּשֶׁא עֵשֶׂב (déšeʾ ʿēśeb) – literally “grass-plant” as a stacked noun to describe one thing that is sprouting, like grass but has characteristics of plant. Primordial gas cloud is what is referred to here.
3. זֶרַע עֵץ פְּרִי (zéraʿ ʿēṣ pərî) – literally “seed-tree-fruit” as a stacked noun. This describes something that has seed, grows to a tree and bears fruit. Cosmic web is

what is being referred to here, where seed is the perturbation profile, tree is the cosmic filaments and fruit the final galaxy and star formation.

4. זַרְעוֹ (zarʿô) – literally “seed”. The seed of primordial gas cloud is indeed the perturbation profile, which determines the shape, size and characteristics of the resulting cosmic web, cosmic filaments and galaxies.

Genesis 1:12

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בּוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב׃

Transliteration

wattôṣēʾ hāʾāreṣ déšeʾ ʿēśeb mazrîaʿ zéraʿ ləmînēhû wəʿēṣ ʿōśeh-pərî ʾăšer zarʿô-bô ləmînēhû wayyarʾ ʾĕlōhîm kî ṭôv

Literal Translation

And it brough forth | the earth | grass-plant | sowing | seed | according to its kind | and tree | producing | fruit | which | its seed | in it | according to its kind | upon | the earth | and (He) Saw | that | good

Explicative Translation

And the {earth, ordered territory, stability} brought forth “grass-plant” sowing seed according to its kind;
and {tree, structure, complex} producing {fruit, result, offspring} which [corresponds] to its seed in it, upon the {earth, ordered territory, stability};
and God Saw that [was] good.

Interpretive Translation

And the gravitational focus (“the earth”) brought forth primordial gas cloud (“grass-plant”), sowing perturbation profile (“seed”) according to its kind; and cosmic web producing galaxy (“fruit”) which corresponds to its embedded perturbation profile (“seed”) in it, upon the gravitational focus (“the earth”); and God saw that [was] good.

Modern Commentary

1. This describes the formation of proto-stars (Population III), linear structures and ultimately cosmic web.
2. Affirmation of good in this step, indicating this is directly related to energy and matter formation.

Translation Footnotes:

1. הָאָרֶץ (hāʾāreṣ) – “the dry land”, referred to in Genesis 1:9. The gravitational focus that matter forms around.
2. דֶּשֶׁא עֵשֶׂב (déšeʾ ʿēśeb) – literally “grass-plant” as a stacked noun to describe one thing that is sprouting, like grass but has characteristics of plant. Primordial gas cloud is what is referred to here.

3. זֶ֣רַע עֵ֔ץ פְּרִ֖י (zéraʿ ʿēṣ pərî) – literally “seed-tree-fruit” as a stacked noun. This describes something that has seed, grows to a tree and bears fruit. Cosmic web is what is being referred to here, where seed is the perturbation profile, tree is the cosmic filaments and fruit the final galaxy and star formation.
4. זַרְעוֹ (zarʿô) – literally “seed”. The seed of primordial gas cloud is indeed the perturbation profile.

Genesis 1:13

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃

Transliteration

wayəhî-ʿérev wayəhî-bóqer yôm šəlîšî

Literal Translation

And it became | evening | and it was | morning | day | third

Explicative Translation

And it became evening and it became morning, third day.

Interpretive Translation

And it became evening and it became morning, third day (ordinal, second mention).

Modern Commentary

1. While this is named as third day, it is the second mention of an ordinal sequence.

Translation Footnotes:

1. יוֹם שְׁלִישִׁי (yôm šəlîšî) – literally “third day”. Ordinal three. riʾšôn (ordinal one), šēnî (ordinal two), šəlišî (ordinal three); however, yôm riʾšôn (“first day) was never used.

Genesis 1:14

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה
וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃

Transliteration

wayōʾmer ʾĕlōhīm yəhî məʾōrōṯ birqîʿ haššāmayim ləhavdîl bēn hayyōm ûvēn hallāyla
wāyû ləʾōṯōṯ ûləmōʿădîm ûləyāmîm wəšānîm

Literal Translation

And (He) Said | God | let there be | luminaries | in the expanse | the heavens |
to distinguish | between | the day | and between | the night |
and they shall be | for signs | and for appointed times | and for days | and years

Explicative Translation

And God Said, let there be {luminaries, stars, lights} In the expanse [of] the {heights, skies, interstellar space} to distinguish between the [state of] day and between the [state of] night; and they shall be for signs and for appointed times; and for days and years.

Interpretive Translation

And God Said, let there be luminous astronomical objects within the expanse of the Cosmos, to distinguish between the (state of) day and between the [state of] night; and they shall be for signs and for appointed times; and for days and years.

Modern Commentary

16. This describes the formation of the first proto-stars (population III, population II), marking the entrance to cosmic dawn.

Translation Footnotes:

17. מְאֹרֹת (məʾōrōṯ) – literally “luminous objects”. This is actual light emitting object for the first time in the cosmos. The very first proto stars and stars. “luminous astronomical objects” is a broad term including all other light radiating bodies.
18. לְהַבְדִּיל הַשָּׁמַיִם (birqîʿ haššāmayim) – literally “in the expanse of the heavens”. This refers to the Called šâmayim in Genesis 1:8. This is because “the” grammatically refers to the nearest realized šâmayim and that is the one in relation to hārāqîaʿ, not haššāmayim in Genesis 1:1.

Genesis 1:15

וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃

Transliteration

wəhāyû limʾôrōṯ birqîʿaʿ haššāmayim ləhāʾîr ʿal-hāʾāreṣ wayəhî-kēn

Literal Translation

and let them be | for lights | in the expanse | the heavens | to illuminate | upon the earth (not Planet Earth) | and it came to be

Explicative Translation

and let them be for {lights, illumination} in the expanse [of] the {heights, skies, interstellar space}, to illuminate upon the {earth / soil, ground, land, territory, planet earth, human domain, material domain}, and it came to be.

Interpretive Translation

and let them be for illumination in the expanse (of) the Cosmos, to illuminate upon the physical domain, and it came to be.

Modern Commentary

1. This describes the maturation of the galaxies.
2. Note that this process is passive and permissive, “let them be”, indicating the emergence of ordered systems through divine embedded design.

Translation Footnotes:

1. לִמְאוֹרֹת (limʾôrōṯ) – The same “luminous astronomical objects” from Genesis 1:14, a broad term including all other light radiating bodies.
2. בִּרְקִיעַ הַשָּׁמַיִם (birqîʿaʿ haššāmayim) – literally “in the expanse of the heavens” same as Genesis 1:14, refer to Genesis 1:8 for more details. Modern equivalent as the Cosmos. This refers to the Called šâmayim in Genesis 1:8, not haššāmayim in Genesis 1:1.
3. הָאָרֶץ (hāʾāreṣ) – the same “the earth” from Genesis 1:1. The physical domain that is in contrast to the spiritual domain. Not the Planet Earth.

Genesis 1:16

וַיַּ֣עַשׂ אֱלֹהִ֔ים
אֶת־שְׁנֵ֥י הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים
אֶת־הַמָּאֹ֤ור הַגָּדֹל֙ לְמֶמְשֶׁ֣לֶת הַיֹּ֔ום
וְאֶת־הַמָּאֹ֥ור הַקָּטֹ֖ן לְמֶמְשֶׁ֣לֶת הַלַּ֑יְלָה
וְאֵ֖ת הַכֹּוכָבִֽים׃

Transliteration

wayyaʿaś ʾĕlōhîm ʾet-šənê hammaʾōrōṯ haggədōlîm ʾet-hammāʾōr haggāḏōl ləmemšeleṯ hayyōm wəʾet-hammāʾōr haqqāṭōn ləmemšeleṯ hallaylāh wəʾēt hakkōḵāḇîm

Literal Translation

and (He) made | God | (object marker) | the two | great luminaries |
(nested object marker) | the light | the great | to govern | the day |
(nested object marker) and the | the light | the small | to govern | the night |
(object marker) and the | the stars

Explicative Translation

And God made, the two great luminaries – the great {light, luminary} to govern the day and the small {light, luminary} to govern the night – and the stars.

Interpretive Translation

And God made, the two great luminaries – the Sun, to govern the day and the Moon, to govern the night – and the stars.

Modern Commentary

17. The structure used in the ancient Hebrew grammar is as below:
    and God made,
    a. the two great luminaries
        i. the Sun,
        ii. the moon,
    b. the stars.
18. The moon does not govern the stars. The way the object markers are used here (ʾet), clearly demonstrates this with no confusion to the ancient Hebrews.
19. This verse implies that the Planet Earth is now forming.

Translation Footnotes:

19. הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים (hammaʾōrōṯ haggədōlîm) – Two great "luminous astronomical objects" from Genesis 1:14, these two are implied to be special.

20. הַמָּאֹור הַגָּדֹל (hammāʾōr haggādōl) – literally “the great light”, in this context, this is obviously the Sun of the solar system.
21. הַמָּאֹור הַקָּטֹן (hammāʾōr haqqāṭōn) – literally “the small light”, in this context, is clearly the Moon.

Genesis 1:17

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ׃

Transliteration

wayyittēn ʾōṯām ʾĕlōhîm birqîʿaʿ haššāmayim ləhāʾîr ʿal-hāʾāreṣ

Literal Translation

and (He) Placed | them | God | in the expanse | the heavens | to illuminate | upon | the (planet) Earth |

Explicative Translation

and God Placed them in the expanse of the {heights, skies, interstellar space}, to illuminate upon the (planet) Earth.

Interpretive Translation

and God Placed them in the expanse of the Cosmos, to illuminate upon the (planet) Earth.

Modern Commentary

1. “and it came to be” is omitted in this verse.
2. The formation of the Planet Earth is not described here.
3. This is the first time divine Placement was done. This implies that the location of the Sun and the Moon is deliberate and not permissive in nature (such as “let it be…”)
4. The formation of Planet Earth is not described in Genesis 1. The rhetorical questions for the formation of the Earth is found in Job 38:4-15, and confirmed in Isaiah 45:18. The rhetorical questions to Job, that we still do not have the answers to, suggest that the formation of the Earth is unique and not possible to be discovered. Proverbs 8:29-30 answers how water was retained during Planet Earth’s formation. Special Commentary section includes some reflection on the formation of Planet Earth.

Translation Footnotes:

1. וַיִּתֵּן (wayyittēn) – Divine Placement, meaning that the Sun and Moon were made and deliberately placed where they are needed precisely.
2. בִּרְקִיעַ הַשָּׁמַיִם (birqîʿaʿ haššāmayim) – “in the expanse of the Cosmos”, same as Genesis 1:8 and 1:14-15.

3. הָאָ֫רֶץ (hāʾāreṣ) – because the Sun and Moon are now formed, the planet Earth must also be formed. This is the first instance the planet Earth referred to.

Special Commentary – Formation of the Solar System and Planet Earth

The formation of the Solar System and Planet Earth raises some of the most curious questions, and I outline the anomalies below:

1. The solar system was formed with a protosolar nebula that contains metal rich material from multiple prior supernovae, just about every molecule in our solar system originates from these supernovae. These cannot be formed at the same place at the same time.
    a. Elements like aluminum-26, iron-60, calcium-41, and iodine-129, are only formed in supernovae and decay within a few million years, their presence indicate that at least one occurred right before or during our solar system's formation.
    b. The specific isotope ratio of materials found, such as oxygen, magnesium and xenon, points to materials from multiple ancient stellar origin.
        i. Some isotopes are typical of Type II and Type Ia supernovae, these are iron, nickel, oxygen, etc.
        ii. Others from asymptotic giant branch (ABG) stars, carbon, nitrogen (s-process elements)
        iii. Elements like gold and uranium are from neutron star mergers (r-process elements)
    c. This indicates at least 3 supernovae or more to contribute the materials in the proportion needed for planet Earth's formation.
    d. The timing had to be precise to catch all these material and unstable isotopes in the right proportion.
2. The Sun is a type G2V star that is anomalously stable, quiet, and long-lived. Of the Stars of class, our Sun is the golden sample.
    a. It has extremely low output variability of less than 0.1%, even during solar cycles.
    b. Most G type stars show much greater magnetic activity and flare output.
    c. The Sun's orbit in relation to the Milky Way's center is nearly circular (not elliptical), therefore avoiding dangerous galactic zones.
    d. The solar system is in a quiet region of the Milky Way, "Galactic Habitable Zone", avoiding supernovae radiation but not so far to lack heavy elements.
3. It has an abundance of elements in just the right proportions:
    a. Carbon
    b. Oxygen
    c. Iron
    d. Magnesium
    e. Sulfur

3. Most G Type stars do not have this precise material ratios making their planets toxic.

4. Its mass, spin and Age are perfect.
    a. If the sun was slightly more massive, it would burn out too fast.
    b. If it were less massive, the habitable zone will be too narrow and unstable.
    c. Its slow rotation rate reduces violent magnetic activity. While having 99.8% of the mass of the Solar System, it only holds 1% of the angular momentum in the Solar system. Whereas the planets have less than 0.2% of the mass, they collectively hold 99% of the angular momentum. This is inexplicable.
5. Our sun creates a solar wind that shield the inner planets from Interstellar radiation, also known as the Heliosphere. This isn't guaranteed in other star systems and planets in those systems are bombarded by cosmic radiation continuously.
6. It has a longevity of 10 billion years, and it is current about 4.6 billion years old. The stability over this period is remarkable and beyond 3σ probability.
7. We have 8-9 planets, four rocky terrestrials and four gas / ice giants. A distribution that is very rare.
    a. Other than the nearest planet (mercury), all have orbital eccentricity less than 0.1, and all 8 orbit within 7 degrees of the same plane. With Planet Earth's eccentricity about 0.0167, almost perfectly circular.
    b. The Planets are spaced exactly to avoid orbital resonance and planetary migration.
    c. The order of the Planets make no sense as planetary migration usually brings the giants nearer to the star.
    d. The material composition of the planets are atypical.
        i. Mercury seem to have lost silicates, having an atypical iron core that is too big, ~70% of total mass.
        ii. Earth has a massive iron core. A volatile and rich surface. Liquid water retention.
        iii. Mars is too small, as if its growth as a planet was stunted.
    e. Venus rotates backwards, with no magnetic field.
        i. No known natural process within solar system formation models explains a planet reversing its rotation direction against the system's angular momentum.
        ii. A giant impact could theoretically reverse spin, but such an event would also produce significant planetary flattening or crustal asymmetry, neither of which is evident on Venus.
        iii. Surface shows signs of global resurfacing event ~300-500 million years ago without tectonic activity, this is a unique planetary "reset" with no explanation.

f. Our giants do not behave like other systems. Giants usually migrate inwards rather than outwards, resulting in “hot Jupiter” systems.
    i. Jupiter and Saturn are placed just right to shield us from comet bombardment.
    ii. Stir the asteroid belt without destabilizing Mars
    iii. Uranus and Neptune might have migrated outwards without destroying orbital harmony.

8. The Planet Earth and the Moon is the weirdest planetary pair in the universe.
    a. The moon is completely anomalous
        i. is made of the same material from the crust of the earth, but does not have an iron core, thus no magnetism.
        ii. is way too massive relatively to its planet, giving us a built in gyroscope, maintaining our tilt ~23.5° for millions of years.
        iii. Is way too close to the Earth, also has a face permanently facing the Earth.
        iv. The Moon is about 400 times smaller in diameter but also 400 times closer to Earth than the Sun, resulting in perfect total solar eclipses. Its slow recession (3.8 cm/year) enables both tidal regulation and eclipse alignment. This phenomena exist only during Earth’s narrow habitability window (~500 million years ago to ~600 million years from now).
        v. A Theia collision hypothesis will give us materials from Theia, no such material evidence has been found. Furthermore such a catastrophic collision will not result in a circular and smooth planet.
    b. The Earth has materials not typical in the region of the protoplanetary disk 1 AU away, completely contrary to protoplanetary disk layering.
        i. Water (hydrogen and oxygen) would have been blown to outer edges of the system from the T Tauri wind during the Suns early formation.
        ii. It has too much silicate
        iii. It has an iron core that is too big that is still active after 4.6 billion years
        iv. It is as if the Earth selectively siphoned materials from across the entire protoplanetary disk — combining high-temperature metals with low-temperature volatiles in a way that defies the expected radial gradient.
    c. The Earth apparently generates its own Energy?
        i. Surface output from the planet is ~44 TW per day.

ii. We can only account for ~20 TW per day from natural and measurable sources. All other sources will be minor compared to what is measurable, including what is "to be discovered".
iii. More than half, ~24-25 TW of energy cannot be accounted for, for 4+ billion years. This is equivalent to the energy output of 10 Tsar Bomba every day.
iv. The output is stable over 4+ billion years.
v. Even if we gave a generous primordial energy (from accretion), it wouldn't contribute that much and should have declined a lot since 4.6 billion years ago. Something is supplementing the loss, in precise amount.
vi. Energy doesn't come from nowhere as far as we understand physics, except from the Earth's core apparently?
vii. 4.0–4.5 billion years ago, during the Archean eon, the Sun's luminosity was only ~70% of what it is today. This reduced output would have meant the Earth received much less solar energy—roughly 30% less than today. This would mean the surface of the Earth should have frozen, but geological samples from zircons 4.3 billion years ago, ancient sedimentary rocks and isotropic signatures show that liquid water existed on Earth.
viii. Prokaryotes emerged within this timeframe, suggesting Earth never experienced a total frozen state.

d. The magnetic force of the Earth is unique.
i. It is very strong, ~25–65 μT at the surface
ii. It is still active and stable after 4.6 billion years
iii. It self-correcting, with the dipoles closely tracing the rotational axis.
iv. Reversals are orderly and recoverable.
v. No other planets have anything remotely similar.

e. The crust of Planet Earth is thin enough for tectonics, without it, the planet would be dead.
f. All points to Planet Earth having a life of its own.

Every item here is a 3σ phenomenon. We have <u>them all</u>. Consider the following verses:

Isiah 45:18 (ESV) — *For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): "I am the Lord, and there is no other.*

Job 38:4-15 (ESV) — *Where were you when I laid the foundation of the Earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? "Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'? "Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the wicked be shaken out of it? It is changed like clay under the seal, and its features stand out like a garment. From the wicked their light is withheld, and their uplifted arm is broken.*

Proverbs 8:29-30 (ESV) — *when He assigned to the sea its limit, so that the waters might not transgress His command, when He marked out the foundations of the Earth, then I was beside Him, like a master workman and I was daily his delight, rejoicing before Him always,*

Genesis 1:18

וְלִמְשֹׁל֙ בַּיּ֔וֹם וּבַלַּ֖יְלָה וּלְהַבְדִּ֑יל בֵּ֣ין הָאֹ֔ור וּבֵ֥ין הַחֹ֖שֶׁךְ וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֹֽוב׃

Transliteration

wəlimošol bayyom uwallayla wələhavdil beyn ha'or uweyn haḥošeḵ wayyar ʾElohim ki-ṭov

Literal Translation

and to rule | over the day | and over the night | and to separate | between | the light
and between | the darkness | and (He) Saw | God | that | Good

Interpretive Translation

And to rule over the day and over the night, and to separate between the light and between the darkness, and God Saw that [was] Good.

Interpretive Translation

And to rule over the day and over the night, and to separate between the light and between the darkness, and God Saw that [was] Good.

Modern Commentary

1. Since the Sun and Moon now exists, the day and night refers to actual time bound phenomena, governed by them. This marks a shift from the primal energy (light) and void (darkness) in genesis 1:4.
2. The light and darkness in this verse is what we understand as the literal presence and absence of solar photos and electromagnetic radiation.
3. The action of separation implies activation of the solar-lunar regulating the day and night cycle, what was created earlier is now operational.
4. Affirmation of good in this step indicates the formation of the Sun, Moon and planet Earth is fulfilling their intended purpose.

Translation Footnotes:

1. בַּיּ֔וֹם וּבַלַּ֖יְלָה (bayyom uwallayla) – The first occurrence “day” (yom) and “night” (layla) are used to refer to actual temporal periods defined by the presence and absence of solar light.
2. בֵּ֣ין הָאֹ֔ור וּבֵ֥ין הַחֹ֖שֶׁךְ (beyn ha'or uweyn haḥošeḵ) – The first occurrence of “light” and “darkness” as we use them literarily today to refer to the presence or absence of photon and electromagnetic light.

Genesis 1:19

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃

Transliteration

wayəhî-ʿérev wayəhî-bóqer yôm rəviʿî

Literal Translation

And it became | evening | and it became | morning | day | fourth

Explicative Translation

And it became evening and it became morning, fourth day.

Interpretive Translation

And it became evening and it became morning, fourth day (ordinal, third mention).

Modern Commentary

20. While this is named as fourth day, it is the third mention of an ordinal sequence.

Translation Footnotes:

22. יוֹם רְבִיעִי (yôm rəviʿî) – literally “fourth day”. Ordinal four. riʾšôn (ordinal one), šēnî (ordinal two), šəlišî (ordinal three), rəviʿî (ordinal four); however, yôm riʾšôn (“first day) was never used.